individual does not say the complete Hallel and he [Rabina] did not break off to greet him? — It is different with Rab b. Shaba, because Rabina had no great respect for him.

Ashian the Tanna' of the school of R. Ammi enquired of R. Ammi: May one who is keeping a [voluntary][6] fast take a taste?[7] Has he undertaken to abstain from eating and drinking, and this is really not such, or has he undertaken not to have any enjoyment, and this he obtains? — He replied: He may taste, and there is no objection. It has been taught similarly: A mere taste does not require a blessing, and one who is keeping a [voluntary] fast may take a taste, and there is no objection. How much may he taste? — R. Ammi and R. Assi used to taste as much as a rebi'ith.[8]

Rab said: If one gives greeting to his fellow before he has said his prayers[9] it is as if he made him a high place, as it says, Cease ye from man in whose nostrils is a breath, for how little is he to be accounted![10] Read not bammeh [how little], but bammah [high place].[11] Samuel interpreted: How come you to esteem this man and not God?[12] R. Shesheth raised an objection: IN THE BREAKS HE GIVES GREETING OUT OF RESPECT AND RETURNS IT![13] — R. Abba explains the dictum to refer to one who rises early to visit another.[14] R. Jonah said in the name of R. Zera: If a man does his own business before he says his prayers, it is as if he had built a high pJace. He said to him: A high place, do you say? No, he replied; I only mean that it is forbidden.[15] R. Idi b. Abin said in the name of R. Isaac b. Ashian:[16] It is forbidden to a man to do his own business before he says his prayers, as it says, Righteousness shall go before him and then he shall set his steps on his own way.[17]

R. Jonah further said in the name of R. Zera: Whoever goes seven days without a dream is called evil, as it says, And he that hath it shall abide satisfied; he shall not be visited with evil.[18] Read not sabea', [satisfied] but sheba' [seven].[19] R. Aha the son of R. Hiyya b. Abba said to him: Thus said R. Hiyya in the name of R. Johanan: Whoever sates himself with words of Torah before he retires will receive no evil tidings, as it says, And if he abides sated he shall not be visited with evil.

THE BREAKS ARE AS FOLLOWS etc. R. Abbahu said in the name of R. Johanan: The halachah follows R. Judah, who says that one should not interrupt between 'your God' and 'True and firm'. R. Abbahu said in the name of R. Johanan: What is R. Judah's reason? Because we find in Scripture the words,

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(1) The one who repeated the section of the Mishnah for the teacher to expound. V. Glos. s.v. (b).

(2) V. Glos.

(3) The Hallel proclaims the exodus on Passover, and the Megillah the miraculous deliverance from Haman.

(4) E.g., Tabernacles and Hanukah. V. 'Ar. 10b.

(5) Viz., New Moon and the last six days of passover.

(6) V. Tosaf s.v.

(7) To see if food is cooked properly.

(8) A fourth of a log, i.e., about an egg and a half.

(9) I.e., before he recites the tefillah.

(10) Isa. II, 22.

(11) And render, if he is esteemed he becomes a high place.

(12) Samuel draws a similar lesson without altering the text.

(13) Though the Shema' is said before the tefillah.

(14) After the manner of the Roman clientes with their patrons. But if one meets his neighbour he may greet him.

(15) But it is not so bad as idolatry.

(16) This is the reading of Rashi. Cur. edd. have: This agrees with the dictum of R. Idi b. Abin etc., which is obviously a contradiction.

(17) Ps. LXXXV, 14. 'Righteousness' here is taken to mean justification by prayer. E.V., 'Righteousness shall go before Him and shall make His footsteps a way'.

(18) Prov. XIX, 23.